M 1057

Monday, October 17, 1966

[redacted]

Must Remain in
Transcription Room

Next week there will not be a Monday evening; we'll start a new schedule and next week will be a little busy because as you know I will go on Wednesday. So Wednesday evenings are out or stopped for the time being and for those who don't know there will be starting this next week, there will be one meeting. There will be a second meeting for some people of the Tuesday group but that will be more or less on a selective bases and I'll talk more about it tomorrow. But the purpose of this one big meeting will be that those of Manday can come together with those of Tuesday and it will be under, almost I would say, domination of Wesley. Wesley will be, he's here tonight?, Wesley , he will be the moderator, some one has to be responsible for that and next week Tuesday we'll do as if I'm not here. I will be here and maybe I will sit in the audience and we'll let Wesley carry on. So that will be an excellent opportuni for him as it were. We will have it on Tuesday evening, I think that Wesley may want to make a change and bring it back again to Manday, I'll have to talk to him about it and I'm not so sure about the movement group next Tuesday, I will have to let you know later. I will know by this coming Friday what we will do. So, that is the arrangement so far and if there is any other necessity I will tell you about it or Wesley will tell you. So now let's talk about Work. Who has - you're new here; Bruce, long time. How was Europe.

Bruce: Fine.

A: Someday tell me about it. When did you come back?

Bruce: In June.

A: Oh, where have you been all this time?

Q: New York.

A: Not here.

Q: Once before.

A: Really. What brings you here now?

Q: A desire to come back.

A: But you know the rules for Monday.

Q: Yes.

A: And you believe it, for under those rules when you don't appear on Monday for two or three times then you go back to Wednesday. Moreover you had a little faux-pas bringing, who was it you brought; try to understand. People don't come just to a meeting like Monday, you know. All right, we'll talk about it. Who has questions. Yes.

Q: I would like to ask for a task, since you're not going to be in your regular position next meeting, would it be all right to ask for a task then.

A: It would be, yeah, because even if Wesley would sit in this chair and I sit in the audience I can still talk. It would be good if I didn't have to.

Q: A long time ago, I think I had only been coming to meetings about two or three months and something happened and I remember calling you about it and it seemed to me at that time that in lying down and just happening to be quiet that it was as if I had recognized something almost as if it were a spoken voice that spoke to me. I called you about it and you said then to work as if, I located this in my chest somewhere, and you said well, work as if that were observing you which at that time I think I was more interested in the fact that something interesting had happened and I don't recall if I did it if anything occurred. Recently I found that any attempt is almost immediately finished by my mental thing, the coming in of thoughts. Oneday I took this as an experiment, well okay, as if something in my chest were observing and I didn't feel that it was observing but at the same

time I felt that by taking that attitude that I had added something to the effort, which made it last, not long, but longer than anything else. I still find that true and yet I don't, I don't have any idea that it's something there observing, I just have an idea that there is some association that I have with it but I don't understand specifically what the process is, just that there is more of a quietness, or a simplicity to the effort if I have an attitude like that.

A: So, now?

Q: I'd like to know what's happening.

A: Judith, you understand what one means when you say try to observe yourself. We always link it up as if there is something outside to start with which simply for purposes of a little better understanding one assumes it functions as if it is outside so that I can understand better the concept of objectivity. I know well enough with my mind that such a thing doesn't happen, there is nothing that I can project and that then endow with the possibility of becoming observant of me. Only I want to get the concept of objectivity clear in my mind and for that reason I say I do as if. Now even if I want to see if part of my mind, a certain section could become observant. Even then I'm not quite sure that actually my mind at that time is functioning in a very small part in an objective sense. Still one uses this kind of an illustration as if again there is an objective faculty which is gradually starting to function in a certain way as if it is a mental process which process then starts to record certain behavior forms of myself. I think for a long time it probably will be like that, as if it is partly an imaginary process and partly gradually getting hold of myself that actually something starts to exist. And where really then this obligation process starts depends on the level of one's being and the wish one has actually of wanting to try to become conscious or

or to try to become awake. Now, where that takes place in oneself very often because it is a process that is dependent on one's feeling, and a certain kind of feeling which has to do with the possibility of evolving or growing or developing something which at the present time is potential and doesn't exist as yet. The exact location of that kind of an observation process wherever the observer might be is not easily defined and in reality it is not definable because there is not a fixed place as yet that I can assign to it because everything has to be prepared and I prepare it by means of having constantly with me a certain wish that I would like to wake up. If that wish settles in some way that it determines my attitude at least in certain parts of my ordinary daily life, that whenever the thought or the feeling happens to come to me that I then try to convert it into some form of energy which is useful for having the realization and experience of awareness. That it then takes place from the standpoint of what I am as a human being, and that human being, at that time, has to be interested in Work. That is if one compares the level of such a being it is a little different from ordinary life and it is then many times that one has that kind of a thought or a feeling and expressed in the form of a wish that I would like to grow out of the conditions in which I am and would like to become more conscious. Now that particular place from wherethis starts it is difficult to define it in the beginning because it is very vague, all I know is that there is something that is that kind of a wish and I like to apply it to myself and then I say I follow now the rules and try to become objective to myself and it's really that kind of an effort has a definite result on me that I seem to receive at that time certain information that is more truthful than any other kind of an information that I get through my mind or even through my feelings. It is a center of a place in myself which sometimes is identified with one's heart and sometimes

it is a certain place that I really do not know enough about and for lack of a better word I call it magnetic center but what actually is the case is that magnetic center also is subject to a certain division very much like an ordinary feeling center which is not as yet sufficiently complete and partly is located in solar plexus but gradually when one ~~concentrates~~ constantly continues to Work gradually these little parts of oneself as expressed in nerve nodes which are distributed over a totality of the physical body are moving towards a central point. Now when I say do as if in your chest there is something that speaks to you it simply starts to reverberate in that particular sense of hanging on or pin pointing, you might say, the beginning of that wish within oneself and in reality it is perhaps easier to understand it from the standpoint that I am then in a certain state and I call it a state of being; of being of a certain level which is much closer to the possibility of a conscious state than my ordinary affairs in ordinary life would allow me. You see if one wants the physiological explanation it is there, that is, it is in one's chest. It is much more in the chest that there is in the mind because it is based on the wish but the really fundamental wish for any kind of an attempt of that sort has to be located in one's heart. Now again if I try to see that it is my, in my heart I start to reason about it and then I loose entirely the wish which could result in trying to be awake. When I take it simply as a statement it affects my being and that being then becomes open to the possibility of further growth. I think we'll let it go at that. Don't theorize too much about it.

Q: Well, I didn't want to except that, can I ask another question about it?

A: Oh yes.

Q: If I take it then which seemed right just to say, well that was whatever it was was a separate thing and I didn't put it up with feeling or

mind, I just said that had something to do with a wish. It seemed to me that the incorrectness of all the other efforts, I'm not even sure incorrectness but the tremendous lack of success might have been due to not contacting or not having that state to begin with to it just being a thing of ordinary thinking or ordinary feeling that didn't go over or didn't subside in order to let this other thing.

HRN: Yes, I think that is right, you must realize that when one begins or even after some time after the beginning sometimes for quite a long time that the wish is very much mixed up with that what I think or that what in an ordinary sense I feel and I consider it for myself a ( ) wish that has a special kind of a quality the same way as when I want to observe that the mental function also has to have a certain kind of a quality. You see, when it takes place, if you remember the diagram it is in the do,re,mi of emotional body and that is a different place as far as feeling is concerned because it is the beginning of a possibility of a development in which the heart becomes the center and that the ordinary feeling center belongs to the physical body as an organ which is there in the form of one's solar plexus only. So that that is represented in the same diagram in the physical octave by simply the la of that second triad. So for a long time with do, re, mi still being unconscious but representing a man who is interested in the possibility for his further growth and is willing to do something about it. He's a different kind of a man who is completely asleep and has no interest but nevertheless whenever an effort is made it has to be done with whatever material there is available and I say it is probably 99% still unconscious. Now particularly when the wish is rather small to start with when the little 'I' practically doesn't exist and when there is that kind of distribution of magnetic center even over the totality of the body the beginning is so weak compared to that what is my ordinary existence as a personality that that particular

functioning of my personality which is all subjective and unconscious in our terminology of the word is so strong that it simply effaces the other and it cannot be helped because in the beginning that is the kind of a struggle that one starts out with as if there is already an existence and immediately when it meets opposition it is simply drowned out. And that is why when many times one makes an attempt to try to wake-up and the effort is quite correct and also honest it is really an impossibility to go against that which is personality and which personaltiy as such is not interested at all in certain forms of higher consciousness. So, I think it can be explained and only the continued effort and time and time again bringing forward that little wish gradually will start to haw out the stone like a drop of water will gradually make a whole in a stone. But it is like granite, that what we are in ordinary life is so completely solidified and it is so crystallized in a certain way that one has to wait for a long time before you find even the proper way of dissolving at least part of it. Look at any way you might call it (?) it is an enemy, from an objective standpoint it is an obstacle and all the subjectivity that I have lived with for all the years in an unconscious state simply has made myself what I am as a personality completely crystallized in the form I function, the way I think and the way I feel and against that now I set a little David comparing it to Goliath when he is the giant and that I all the time will have that kind of an obstacle which surely in the beginning seems very unsurmountable and as I say it drowns me out, it functions as an avalanche, it just covers me up and then there is nothing and I have to wait again until certain favorable conditions for one moment gives me the possibility of an insight that I believe that something can still be done. This is what makes me hang on to it. Don't be surprised at it, all of us have that that it is a mixture of what one might call pure thoughts or pure feelings and we call it that way because

that is the only way we can distinguish it but in reality they are not pure where just a little bit higher form of subjectivity. And the whole problem is to make them subjective which is not a refinement of anything that exists at the present time. It is the creation of something that is entirely new and different, otherwise I wouldn't call it objective. Keep on going, it's quite all right. If you have voices like that, pay attention to them, if you want a little illustration for it you say that's the beginning of my conscience and have, you might say, to some extent believe in them, that something starts to stir and that you ought to pay attention to it, say, oh there is this, ah yes and then you try to Work.

Q: Mr. Nyland, I seem to have a, I'm sort of concerned about an observation of myself about talking and the implications of how it starts as a very harmless sort of thing and after a while you find you have to start inventing and you have to start thinking about what other people are thinking about you and it eventually becomes a very imaginative sort of thing and you sort of find yourself living in other people's imaginations in a way and I'm concerned about this because not only is it a sort of social occurence but I find it also happens when I'm by myself to the extent that when I'm in a room and I find that I'm acting in a sense as if I'm thinking about what other's would think about how I'm acting,

A: Interesting. Why do you start talking in the first place?

Q: Well, it probably has some sort of quality of imagining or wondering what other people are thinking.

A: Yeah, but if it leads now to that almost strange form of behavior and you really disapprove of it,

Q: Oh, certainly because I'm not -

A: Yeah, then don't start it, you're old enough to know where it

would lead to, you know by experience so the only thing is to say to yourself, don't, bite your tongue. Whenthat happens and you might say you see it coming you have to do something to arrest it because ordinary in a mechanical way surely it will lead to whatever the consequences are ( ) really. And when it gets, I wouldn't say it is bad, but when it gets that you start talking to yourself.

Q: Well not,

A: Not badly but imaginary conversation ( ) difficult when you write a book.

Q: Well, I didn't necessarily mean that talking to oneself verbally but you start acting as if

A: I know, I do it many times

Q: Oh, I do to but when I do talk to myself I consider it rather harmless, it's the other things

A: Yes, and very amusing I hope because if you do that then ixxix at least you can imagine there is someone else who is hearing your voice. Yeah, that would be interesting because there is no one so the person who has to listen to it is your self, so I think for that purpose you could use it. If you catch yourself talking a little bit or mumbling or so forth speak out loud and tell really as if at that time you may be telling a story to someone. Or imagine that you are in a social arrangement and you want let's say to have the people have a good impression of you and what kind of words you would use for it and how they then will start to like you and after a little while, respect and then perhaps if you have a good imagination they will go on and adore you. Why not, don't start to criticize yourself, each person has idiosyncracies and they are sometimes very inappropriate and sometimes disgusting but each person has them. Use it for whatever you can, if you wish that you want to talk and it is for a definite purpose keep

all the time the purpose in mind. That is if you start ( ) this time when other people are around, what is your motivation? Is it really that you would like to be heard, that you love to talk to yourself or do you have something to say that you would like to communicate and if that is really there that you feel that you have something of value, it may be valuable to someone else or that really could help them, I think you are quite entitled to do it. But as soon as you go over on the road of a little vanity then I think you ought to stop. So there are many different ways, in the first place when you see it coming bite your tongue, if that doesn't help and you start talking just the same then in the middle of the conversation try to collect yourself and see on what road are you. And the best way to do this is when you have a sentence which you have just uttered with a great deal of, maybe, feeling, repeat the same sentence. You see, that you can do, in the midsts of a conversation instead of continuing in an ordinary mechanical way you repeat the same statement you've made. That's probably unusual because most likely people when they start talking they would like to continue particularly when they have to develop an idea but if I now, for instance in this case say again, particularly to develop an idea, I hear myself and then I recall some reason why I am talking and with that there is a chance at least that I come to myself, perhaps disapprovingly or perhaps I feel that I have made a little fool of myself or perhpas I may see that I have not convinced the other but in any event as a result something in me is in a little more control and that what is my ordinary talkative mood is not as mechanical as it used to be, you understand what I mean?

Q: I understand what you say.

A: At the end, as a third possibility, when you have fulfilled all your desires to talk you apologize. You tell to the person, I'm

terribly sorry, I talk too much. And then of course you can continue on that. (laughter) That is what I call ( )
You understand now, you take yourself in hand a little bit, you do as if there is a little child around and you are the older brother and you're going to help this one and you become very much more acquainted with yourself and your forms of behavior that come out automatically and you simply, you put a little stop to it every once and a while. A little hurdle and perhaps with that you may be stand still for a moment. All right?

A: Certainly.

Q: Mr. Nyland, I would like to report again on the task I reported to you on two weeks ago. I realized at the time that I was talking to you that there was something cloudy in the way I was saying it and I realized later that I wan't being very honest about the task I had.

A: That is not cloudiness is it?

Q: No, that's dishonesty. I wasn't aware at the time that it was dishonest I was just aware of the cloud, of fog. Well, I had that one instant of doing the task of observing myself and of being in a frenzy and being aware of the wish to awaken and the rest of the time I was either in a frenzy or remembering to build the frenzy up slowly or else simply observing, I couldn't do them together and

A: That wasn't really the idea because I didn't expect you would be able to do it. All I meant at that time was to change the pattern.

Q: Yeah, well that I did up to a certain point and this is the problem that I've since had, oh, about Friday, the frenzy built up faster than I wanted it to, it got out of control and Friday evening when I brought the baby home I forgot to close one of the doors that leads to the windows that are open and she got into the room and I got into a double frenzy and got her into the other room and all my feelings to authority figures, teachers, parents, came in and I started feeling very

hateful toward you and I slowed down on the task.

A: That was probably it, I must have felt it.

Q: You must have, I felt it.

A: When was it, Friday evening?

Q: It was Friday. Well,

A: You see what you are responsible for, ( ) a triple frenzy.

Q: It was.

A: It is still yourself and it is still the way you are and it is still unconscious, it is still a description of your personality in a certain state. Now one can disapprove of it, one can say I really wouldn't have liked to be that much without any control or something simply taking over and I couldn't even stop it and perhaps what the result may have been on the baby and whatever it is that caused all this upheaval at that time of course it was just an indication of how you had behaved before, there's really nothing new about it

Q: No, I know that.

A: But if you dislike it, that is if you really disapprove of it even from the standpoint of an ordinary being who is usually trying to become a good, mature kind of a person, one also wants to indicate that there is a certain kind of control at times and you don't want to be lost or that you can help yourself in a certain situation that you can do whatever you wish and not to if you don't wish it. Out of that you have a certain desire to change, you see it is very usefull, all of it is, of course unconscious, any kind of a form of improvement, anything that I believe that I ought to do in accordance with rules of ordinary society or what other people expect me to do or that what I want to do in order to be admired or at least to be able to get along with in ordinary life, all of that remains subjective considerations. And the only way by which I can use this energy that is now built up because

I don't like myself and I want to improve is now to use it in some form or other that I say I would like to become objective. I say I would like to become objective to that what has caused this particular trouble. That is a stupid idea because next time when you go into the same kind of a frenzy even if you have the thought of wanting to wake-up you will be unable to do it.

Q: I know, it's happened since.

A: Yes, it's impossible and it's idiotic to think that you can be awake or even make an attempt at awareness but I can have energy which is based on my real wish that I would like to change and then indication of that energy is at the time when I'm not in a frenzy.

Q: In other words, I can't use the energy when I'm in a frenzy because it's out of my control but only at other times.

A: You can use it when you are not involved in the frenzy and still feel that you have something that you want to do.

Q: For instance if I want to observe

A: No, even the thought of the frenzy will produce in you a certain state, emotionally if you like, of a certain kind, some times disliking yourself or feeling sorry, bit in any event at the present time you're not as much involved as you were when you were in the frenzy. So when you are less involved and even then at such a time when you are thinking about it and it may still because of the memory get a little bit excited or that you really have this kind of a wish that you want to change yourself and it may some times be very strong you may need a little help because the conversion of that kind of energy for to make it adaptable to the building of something of an objective kind you cannot use any old kind of energy for it, it has to be changed in oneself in something that I call now a little different, purer form of energy and usually it is an energy of a different rate of vibration, it's of a

different quality. I have to make this, I don't make it by thinking about it and I don't make it by just having a feeling that I ought to. I can make it when I am in a state as closely approximating a state of being awake. So when I catch myself with this kind of a thought that I ought to do something about it I start then to become active in a very simple way, very often by walking up and down and try to then to be present to myself, that is start to wake-up. The closer I come to the possibility of at that time being objective since there is nothing involved in my walking and I can really become aware of myself as I am as a body walking the amount of energy that is then available because of the original wish is then converted into an energy to be useful for my walking and continuing to try to remain awake and on the quality of that awareness and continued as a state of awakening I will know how much energy there was really available. You see, this is still an open question because I may have an idea that I really dislike very much that I behaved in a frenzied state and that I say I will do almost anything to get out. As soon as I call my own bluff I find out that I don't even have the energy to be awake in a simply operation like walking and that very soon after I start walking I'm back again into an ordinary thought process about myself and I've forgotten. It is really a statement I made that I really didn't like myself is not true. It takes a long time before one really experiences the fact that I dislike myself, that is why I warn you for it that this is the way to find out because if there is any kind of seriousness then and no life to yourself you will then be able, because of that constantly being fed you might say of the thought of having experienced that you will then wish to try to continue to wake-up. Don't try it at any other time, only use the energy that might be available for very simple

operations, and many times that what is recquired on the part of that form of energy is an openess to be awake. It's another way of saying that that what I want to use such energies for, that is such wishes based on the fact that I don't like myself and that I ought to do something has to be changed in a wish to be awake and at that time not to determine what a state will be when I am awake because as soon as I introduce then then I will not be in a frenzy then my energy for my wish to be awake is not the right kind. You understand?

Q: Yes. I have one other question that followed from this experience. I have a great deal of energy going into hateful thoughts for people and past experiences and I've tried, you know, to forget the past. For instance if I catch myself sometime with a thought about the past, some times I do enjoy it but sometimes when I try to become aware of where I'm walking or what I'm doing but nursing grudges has been a problem of mine for as long as I can remember and what can I do?

A: Do you enjoy it often?

Q: Well, about half the time,

A: What is it based on? Superiority?

Q: Well, feeling that other people have taken advantage of me and treated me badly.

A: So the result is that you feel you are super stupid?

Q: Well, I fell that I was stupid

A: They took advantage of you?

Q: and that they took advantage of me because I was stupid and also that I have been weak and that's why people take advantage of me but how can I be strong?

A: Well that's right, it is very good, keep on hating them, go ahead. You have reasons for it.

Q: Well, can I really awake if I continue

A: That I don't know but I would like to get rid of the energy first. I would hate to my heart's content, I would even say it aloud and if possible in their presence, tell them.

Q: ( )

A: That's all right, they will start hating you back, that certainly will add to the aliveness of the conversation.

Q: That's really true, conversation is very dead when you are repressing these things.

A: Yes, exactly, don't suppress it, let it go. It is unusualy you know because we usually will suppress it, or you have an idea that you should not show it

Q: This is what I've been trying to do all my life

A: or whatever it is that you think that morality or whatever or cultivation or culture or civilization you live under, the bon-ton of the rest of the world and how they criticize you and what they think of you always will make a person not say exactly what they feel at the time when they really ( ) and afterwards when they can say it then it is not the same value.

Q: Then the other person will accept it because

A: Moreover, never mind the other person I'm interested in what happens to you. You see, even if you hate them, you say it, I don't care what happens to the others, that's their affair. Your affair is to consider the question of how you are and to what extent this suppression might cause even other psychological ills. So if I bring it out in the open and at least I express it and I get rid of it. Then when I have gotten rid of it then I have no more right to express it again. So you see when I've satisfied myself then any thought afterwards that would lead to the same thing would simply be a raking up of that what is already past and then you must say, finished, I've done my hating, it was enough

now I'm not entitled any more to further hate. This is the second thing that is different from usual. You always have allowed yourself to recall certain things that are long past, bring them back again and live them over again and getting into the same state over them, state of frenzy or whatever it might be. Give expression to it first so that you become much more acquainted with yourself, that you really see that you are that kind of a perhaps even hateful person and later on I am quite certain that there will be a possibility of controlling it in some way or other because you think it is nonsense not because civilization tells you not to do it but you will say it is not worthy of me, it does not become me, I should not allow this then one step further when I express my hate like that it means I lose energy and if I do that I'm not responsible. Some other characteristic will start gradually out of this you might say the realization of becoming acquainted with yourself as this kind of extreme emotional kind of a person who expresses hate or all kind of feelings that gradually you will realize that goes at your own expense, that something in you starts to judge it, to a certain extent that if you are the manager of your own energies in whatever form they happen to be in you that certainly it is much more becoming to a man to be a manager and to control that form of energy when you know it is useless or when it is a result of simply giving in to yourself and letting yourself live out. You see whenever that question starts to bother you you know that at that time it is not right to do it and instead of repressing because you could if you wish you will use it, you will use it for a different purpose. You will say, too bad this energy is like a lot of steam that blows off and I should close the valve and direct the steam in some other ways where it could become useful for, me, it is steam, it is something that has poser, how can I now use it and then you will remember to wake-up. All right?

Q: Yes, thank you.

Q: I think of all the times I've tried to wake-up the one time I felt that I was most awake was the time that I didn't make a conscious effort.

A: I think it's true. At the time when you make efforts to be awake many things may be in the way, still the effort is there, the effort is a result of a thought of a feeling and it produces in one because of that a different kind of a state, I call it a state of openness, a state in which one is really interested in trying to do something although it may not have an immediate success, at least I am in a state wishing to ( ) something different in the direction of becoming conscious, in the direction of really waking-up. This changes oneself in a certain state of being and that state of being is a little closer to the possibility again of being able to become conscious of that what might help to make me conscious. You see it will increase the possibility of accidental awakening. You have to look at this as if that what one wishes to contact in the state if consciousness is at the present time present all around you because it has a certain quality of energy which pervades me but I'm not aware of it. If I bring it further and try to understand the concept of omnipresence I cannot limit it to something I am growing further ( ) where there is more omnipresence. Omnipresence is either now her and all over or it doesn't exist. The aim for a man when he start to Work is to free himself from certain bondage and he expresses that for himself that he would like to become free of what he nows calls his finiteness and that therefore one calls God HIS Endlessness because that indicates that something exists without end, sometimes without dimension, sometimes we call it absolute and the whole idea of God as a concept simply means that it is in existence without having the form in which we consider our life to exist. That what motivates a man for wanting to become free is simply that he would

like to free that what is life in him from the bondage with which he finds himself when he is on earth in the body. So that therfore when I say that that what exists totally and all the time all over, in a sense eternally, must now also exist. Therefore when I myself become a little bit more open the chances are that I will recognize optimum (?) the existence of that kind of, I call it again, energy. This is the explanation of the increase of accidental happenings of being awake and they come to one without any effort but they are a result of previous efforts which have changed me into a different form of being, a different state of possible awakeness. God is within, God is outside, God is all over, God is eternal, we talk about that infinity which is within, out, wherever, to the smallest point, to the totality of the largest sphere without end, when one says world without end I am talking about a concept that I cannot comprehend and nevertheless I always have a feeling that it must exist. It is good when it happens but it is not primarily due to your credit, each time that it does happen and you have then an experience of being awake you follow it by an effort on your own part, that is your obligation, if you don't do it you are not worthy of having an experience of awareness. All right? that's the only way to value it.

Q: Could I have ( ) task, I'm ( )

A: Are you at school now?

Q: Yes.

A: And standing on one leg or the other doesn't help?

Q: I wasn't doing that, shall I do that again?

A: Well, don't you think it's a delectable kind of a task? Can you do it? The experience you had with it was not so bad, at the time.

Q: I only teach about twice a week.

A: Not enough. You ought to have a task with a little more application

during ordinary daily life. Can you stand for five minutes doing that?

Q: You mean doing something?

A: Yeah, as active, very simply activity, it doesn't recquire very much.

Q: Well, the thing that I do every day is take my dog out could I have something with him?

A: Oh yes, dogs are very good.

Q: I had a feeling.

A: Yes, does he pull you or do you pull him?

Q: He pulls me, yes

A: He does, is he big?

Q: Well, he's only six months old but he has a lot of german shepherd in him and he's very active and playful.

A: So, you can pull the cord or leash and hold him and don't let him go, you are strong enough for that?

Q: Yeah.

A: Yeah, but at least it tightens the leash and then when the leash is tightened you may have the desire to go. So far I'm quite sure that the dog determines your walk, if he wanted to go this way - it's always on the leash - if you wanted to go to the right you could go to the right only in certain instances probably you would pull him away from another dog, that might be but otherwise I think he has determined your life. This time you determine his life and each time that he goes against your grain your ( ) almost I would say to (shut-up (?). You understand what I mean, play with the dog that way, for your benefit and tell him the world is not made for him only, also for you and that you want to get something out of it by having to take him out, it's not to satisfy him. How often does the dog have to go out, twice a day?

Q: Yeah, I take him out in the morning and then at night.

A: For how long?

Q: Well, it depends on how fast he gets his business done.

A: I know, that's right and therefore when it is very quick you stay out a little more because the tendency would be to say thank God now we can go home.

Q: Especially when it's cold.

A: I know, but all these things you see you let the dog determine what you are doing. You understand what I mean?

Q: Yes.

A: You the human being are worth more than the dog, you live on a higher level, you have three centers, the dog probably has two or a couple of half ones totaling two, you are in that sense superior, you also have much more possibility because you happen to have a fairly well developed intellectual center at least it can think about the possibility of being awake and this not necessarily you have to communicate with the dog but the dog now has to be sacrificed for your growth and he cannot do what he would like and all during that time you have that opportunity even when you look at the dog that you are reminded you have a task. It's a good time because it comes twice a day but in the afternoon what will you do then? think of the dog and then wake-up? What do you do at 12 or 1 o'clock, eat?

Q: Yeah, or very often I am home and I could take him out again.

A: Well don't spoil him. No I wouldn't make that routine, I would do something without the dog. What can you do between 12 and 1?

Q: Do the breakfast dishes?

A: You mean to say they have not been done? What time is your breakfast?

Q: Oh, around 7:30, 8:00.

A: Oh, the task is to wash them immediately, at least then you have

a few dishes for lunch. All right?

Q: Okay. AEvery time that you do it you look at the dog and you say thank you.

Q: Mr. Nyland, I've just finished reading All and Everything for the second time now.

A: Did you read it aloud?

Q: Yes I did. I've come to some realizations about myself and about what I am and the necessity of what I have to do. I'm sort of getting mixed up with my feelings certain things in a way that I'm not trying to complimate things, I realize what Work is and how I have to go about Work on myself and use my common sense, things like that to figure out things that would be to my best advantage and how to apply it to myself. The thing is it's about feeling, feeling I have about certain things, like wife and child and job and things like that. I seem very much displaced in the sincerety of my feeling about certain things.

A: How much feeling do you need in order to wish to Work.

Q: I need a good deal of feeling

A: Really, ( ) feeling is a wish to Work?

Q: Well in the idea that I know that it doesn't come to me like really in a wish, it's like I know I need to Work

A: Well, the need is a wish, and then for you?

Q: Yes, yes I do I try to Work.

A: You don't need much feeling for that.

Q: Well I do,I have to muster it up, I know that it's for my best interests that I do, I know it's something I should do.

A: Do you actually experience that that you are sure that it is for your best interests?

Q: Yes I do sometimes, sometimes I do.

A: How often?

Q: I can't day, it's

A: Once a week?

Q: No, no.

A: How many times a day?

Q: Possibly like two time a day, two or three times, it comes to me like that on the first thought like I try to, I Work and then I know I'm going to lose it, I get confused with that sometimes but I keep on trying and then I think about certain things that I've read and certain things that I just know that are true for me in a way and that I know that I need to Work, that I should be Working, that I should do this.

A: And you don't do it.

Q: Sometimes I can't, I can't bring it about, maybe it's

A: Sometimes, sometimes, sometimes doesn't help, 2 times a day, 10 times a day, 50 times a day but the thought or the feeling you have regarding Work how often is it translated into the actuality of making an attempt to wake-up?

Q: About 10 times a day.

A: Well that ought to be enough for a little while to keep you going, if your're honest.

Q: I try to be.

A: But if 10 times is honest

Q: Yes, 10 times is honest

A: Then you make it much more intent, not wishy-washy. I'm afraid that over the 10 times that 5 at least is like a fleeting thought, not an honest attempt, you agree?

Q: Yes sir.

A: Yeah, I'm afraid, sometimes.

Q: Sometimes I try and do it in the wrong places.

A: I don't care when you do it, if you do it in the wrong places and

you know it, you're stupid.

Q: But it keeps recurring

A: Then don't do it when it's the wrong place.

Q: But then I get a very funny kind of feeling of switching on and off, on an automatic pilot (?)

A: Good, then you are on a very low level of existence, admit it.

Q: I do, I do.

A: And then do you like that?

Q: NO.

A: No, so if you don't like it there is something that might change it. But you really have to dislike it, so far it's a little bit of a thought, a little bit of a feeling it's not as an experience, that's what I mean. How can you increase it, by understanding the state in which you are, really that you know you are, let's say, lazy, on a low level of existence, easily diverted, not enough interest in Work even if you say so, and constantly being fooled by the idea of Work in your mind or your feeling that it is almost the same as Working. So when you say I want a task you have to fulfill that task, 10 minutes in the morning, you read again aloud and you can select any place in All and Everything, probably will be four pages that you will read aloud, enunciate and slowly, sitting in a chair, first relaxing and listening to yourself. The first page you can read when you sit, the second page you start walking, the third page you can stand and read, the fourth page you sit down again. All during that time you have to remember that you ought to remain relaxed, that you have to listen to your voice as it is, you can change it provided you hear it and this is the kind of formality you might say you go through every day, twice at least. And whenever you ( ) it, don't do it but chalk it against you as something, this is the kind of a guy I am.

Q: But I want to, I seem to, I want to go against that thing that wants me to deny doing it.

A: You do now what I'm telling you. You'll find out whatever the difficulties are and if you come to the conclusion that you are a nincompoop, well, that's it. It's far better to face that, instead of having an idea that it is not so bad; if it is really that it's pretty bad because you cannot even profess to be interested in Work. You see it's wishy-washy, this is the trouble, you take life a little wishy-washy, almost happy go lucky. I could give you a task with your child but I don't want to involve that little one in it as yet. Will we try this?

Q: Yes Mr. Nyland.

A: Okay, tell me next week. But really, make an attempt.

Q: I'll try, I'll really try.

A: Okay, stand on your head.

Q: I've been trying to work at a task that you gave me some while ago about denying my physical manifestations. I have a certain talent or facility with physical tasks and I find that a vanity in me keeps trying to use this.

A: Are you dexterous in something?

Q: Yes I am.

A: What?

Q: Well with my hands and sort of understanding of mechanical things.

A: What do you do?

Q: For work you mean? I'm a computer systems assistants analyst.

A: And are you pretty nifty? with your hands.

Q: Yes.

A: And you like them? Do you admire yourself?

Q: I find that when I'm alone or in a small group I'm able to observe

myself and observe this vanity and say to myself oh, how interesting or how stupid but I find that in my day to day life in the office I get very caught up with the idea of my position in the office

A: You mean you have a certain position to uphold?

Q: Yes and I find that I get caught up in this spiral of -

A: Are there other people around who are above you in rank?

Q: Yes there are.

A: And are they looking at you?

Q: They do from time to time.

A: Are they criticizing you?

Q: No.

A: Is everything you do pretty perfect?

Q: No.

A: Do you make mistakes.

Q: In the work that I do not too frequently.

A: But you do?

Q: Yes.

A: With the computer would it be easy for you to make a mistake intentionally?

Q: Yes but

A: Intentional, and then go to the boss and tell him, would it jeopardize your position? Usually when you make a mistake you like to cover it up and you hope that in a computer particularly when it has to be computed again by someone else that it is not discovered and if they do discover it they cover you. Do something quite unusual with your whole way of handling a computer, it might involve that you own up to making a mistake and go to the boss and tell him, see if you can do it. It'll destroy your vanity and in it's place maybe you will start to like your cleverness but you know that will be hollow. Something has to be broken you see and if you are honest about that that you

really want it to be broken you can do it but you have to suffer a little bit for it. So it is not an easy task particularly when one is dependent on the opinion of others. Now that opinion may extend so far that the man, the boss may not reccommend you, then I think that common sense will have to tell you where to stop, or you can give a little indication that I almost made a mistake. But in any event introduce something different and consider yourself a little computer as if someone is computing you. Can you talk to a computer?

Q: Oh, I usually do.

A: Yeah, aloud?

Q: Yes, usually swearing at it.

A: No, no that's not talking. I mean talking, the first thing in the morning, do you say, "Good morning"?

Q: No.

A: No, why not, Don't you give it a name, why don't you call it Jakk? When you come into the office are there other people already there?

Q: Yes

A: Can you say subvocal, "Good morningg, Jack"? Extend your hand as if you are going to shake hands with it. It's a very good instrument isn't it? Treat it like that, treat it like you are. You are a computer exactly the same with your head and everything, you know, it's exactly the same, it's not much different between an ordinary human mind the way it is now functioning and a computer and if you could actually recognize him as your brother, one of the family. You understand what I mean, get rid of this god-damned vanity about oneself, it has absolutely no place it doesn't belong anywhere. It's not your own, you just acquire it a little bit and you call it something that you have done and it's to your credit, it's completely unconscious because you are exposed to certain influences, that's all. It's not even your own because you couldn't even

defend it. So take your computer in confidence and whisper in his ears that you are pretty stupid but you know how to get out of it and then you look at it and say and you don't. All right? Take it a little bit I almost would say as a joke but a joke that is said in seriousness so that you become interested in your own development, you want to get rid of some of these little, I call them, idiosyncracies, habits tendencies, they are so shallow, really. All right?

Q: Mr. Nyland, I experienced a fear to a very great extent when I consider the possibility of, man's possibility of violence toward other men. I think I'm afraid of it happening to me.

A: Are you exposed to it?

Q: Well, not usually, but it even happens when I'm left alone at night in my apartment or something, sometimes, and then last week I stayed out in a lighthouse with some friends of mine and we were surrounded by nothing but about 500 acres of trees and it reached agonizing proportions, completely overwhelmed me.

A: You mean you have never been in a lighthouse before?

Q: Well I don't think I've ever felt quite so isolate before now, I was alone there

A: ( ) on top of the lighthouse.(?)

Q: It's actually a house, the light is up in the tower and the woods slope down to the ocean and all day long it was so wonderful, I felt so very free and alive and then I began to mistrust that feeling I had during the day.

A: What were you afraid of?

Q: Well I think I was afraid, well specifically of some insane person creeping up through the woods and causing harm to me and the children.

A: Is the house closed?

Q: Well not particularly.

A: Were the doors locked?

Q: No.

A: If it happens again could you go to bed infront of the doors so they wouldn't be able to come in?

Q: Well, I ( ) problem

A: Yes it will, it will because it's a nonsensical problem, you know so you have to make physical arrangements so that you have no justification

Q: Well in the city we have a first floor apartment and I used to lock the windows as best I could and draw the curtains and lock the door three times and sometimes sit in a room all by myself and listen intently

A: Have you inherited it?

Q: I don't know where it came from, I think I've had it off and on since I was very little.

A: Yeah, do you ever climb underneath the bed?

Q: Well when I went there I always pulled the covers up as high as I could

A: Well that is all right but why don't you sleep under the bed?

Q: I think I'd be afraid to do that.

A: Why? Nobody will discover you.

Q: It's really so stupid.

A: Isn't it very stupid, it's a good thing you talk about it because the fact that you want to own up that you have that you see is already a lot, that you formulate it, you see it as stupidity and when it happens next time you say well how stupid, it doesn't mean it will go away but when you make all kinds of precautions that you are sure that nothing really can happen then to take that part of the danger out of it then you know it's your own. Do you see?

Q: Yeah. Well see I've sort of done that and locking everything at times and still I experinece it.

A: Do something useful at that time, if you say I'm allowed to have such thoughts about fear and all that that also I will make this ( ) because after all it is your mind that is doing it, I will make my mind now do something else in order to pay for it. Over coming a fear is not an ordinary reasonable problem, the fear very often based on a few facts is located in your feeling center and to be able to say, oh don't have any fear doesn't help at all. But if you make yourself do something together with the feeling the energy will go in the doing and perhaps you might have interest even in what you are doing, there will be less fear.

Q: Just anything or?

A: Almost anything but if you could find something that really takes your interest your fear will be gone.

Q: Because I find the thing I'm most reluctant to do is to make any noise at all, I want to keep listening. It's so silly,I don't understand there have been times in my life when I haven't felt it at all, in Girl Scout expeditions or something,

A: Who do you think conditioned you?

Q: Why I have the fear, I really don't know where it came from.

A: Someone must have told you about it.

Q: Well when I was little I listened to the usual kind of stories and of course I read the newspapers.

A: Yeah, but then there's the Girl Scout period when you didn't have it. There are many ways of overcoming it, you know, calling up someone and telling them you have fear.

Q: Well I tell my husband about it but usually when he's there I don't experience it.

A: No, it's only when you are alone, and then you are afraid of someone

coming in and so forth and killing you and all the rest. But you see, when you start doing something, that is the body doesn't really want it the body wants to remain under the influence of fear because that is how the fear is expressed, it will give you a feeling of some kind, probably a chill or you hear something and you listen to it. You make your body now do something because your mind tells it, if you can something of interest but maybe it's not so easy but then do that kind of an activity as if it is a medicine and the more energy that can go into that kind of an activity the less will go into the fear. You set something up next to it which will take away the possibility of the fear expressing itself in the physical body. You see? Sometimes you have to look at this question about any feeling and definitely also emotions which are necessary to be expressed and the only way they can express themselves is by using the body to produce in that a certain state, a condition, ( ) your attentions or whatever it may be including even physiological effects of the body itself, glands that start to function, adrenaline and all the rest. Now I give my body something else to do and instead of being used as a playground for the different feelings now the body becomes engaged in something the mind tells it to do and there will be less and less possibility of the fear expressing itself. The one thing you have to be careful in that kind of a experiment is that you try to wake-up while you now give your body a certain order to do this and that, try to wake-up to that because if you are not awake it will cause a little bit more trouble since there is energy of a certain kind that ( ) by the fear and it will produce different affects on you. You see it is a question of putting something up parallel without suppressing it and at the same time taking care of the energy that is there. And if the energy that is there can flow in the direction of a conscious area which could be opened up when I'm awake then I utilize it for a very definite purpose

Q: There seems to be a lot of energy involved in this fear.

A: Oh yes, yes and some is hallucination, it is not really there it is only the imagination.

Q: Will it help me to try to think where it first came from or would that really help at all?

A: Where you came from where?

Q: Where the fear first came from.

A: Oh no, I wouldn't, I wouldn't pay any attention to it.

Q: It seems to me if it had never been implanted I could get it just from reading the newspapers.

A: No I think you have to be careful that some time during the day you don't feed it too much, that is, anyone who reads stories about spooks or haunted house

Q: It isn't really spooks or haunts.

A: No, no it isn't that but I mean there are certain influences quite definitely that produce states in the evening or at night when some times you cannot sleep or something, might have dreams. No, it's not in that category and it won't help you very much but if at the time you have fear or you feel it is coming on, start to do something. Strenous activity would be good, reduce the chance of being awake but in any event it engages the body. All right? When are you going out again?

Q: Well I won't be going out but my husband goes out quite frequently

A: Well how about when you are left alone in the house, talk over things then, relax, tell yourself to relax, this is another way of sending something parallel to the fear.

Q: You gave me a relaxation exercise two weeks ago, should I use that.

A: Good, then use it.

Q: And also you said there were some other exercises that I could do

in conjunction with that.

A: Well let's simply tackle this one particular thing that has to do with fear, if your fear is frequent enough.

Q: I think there will a number of times I can try this, between now and the next time

A: Okay, but don't have any fear that it definitely will do damage.

Q: Don't fear that the fear will do damage? I do fear that. Like when I read Meetings With Remarkable Men, all those people out in the middle of the Gobi Desert in the middle of the night, they must be gigantic it seems to me to be able

A: Oh, terrible, it's a good thing we were not there. All this imagination hum? a little cheap do we call it? Don't spend too much time, those are other people who lived that way, let them worry.

Q: Sometimes I cannot imagine, it seems it would have been so horrible to live when there weren't electric lights.

A: Oh yes, it would be terrible, you know, lots of things ( ) a hundred years ago, what if you lived during the French Revolution, Just imagine.

Q: I know, yes.

A: You know, there are so many things you can lose your energy on, choose something else instead of fear. Imagine yourself sitting on a cloud and enjoying it.

Q: Only if it were daytime.

A: If it were daytime it might be all right, you have the right spirit So you ever write stories?

Q: Do I write stories, no not very much.

A: It would be good at such times to write stories, a little bit of a short story.

Q: Fiction or of something I'm experiencing?

A: I'll give you a suggestion. Imagine sitting on a cloud with a Singer sewing machine sewing linings, silver linings.

Q: I asked when you gave my task if it was for self discipline and you said no, it was to see how you fit in with this whole idea. I was very amazed to find that two days ago I completely forgot to do my task and the reasons why I still haven't gotten over it, I got so involved in just little nonsenses

A: That's why people put a knot in their hankerchief. Next time do that or a pebble in your shoe or something to remind you. No, it's amazing you know how ordinary life takes over and that many times one has an idea and surely professes that one wants to become holy and sacred and it isn't true. That even if I say that I want to Work and I know it's difficult that I will try to convince myself that I would die for it and I neve do. No, you see, we are such fools because we really don't know ourselves and we assume that we are sometimes much better, sometimes much worse than we really are that is why it is necessary to find out first, what are we and if when an idea sounds very almost I would say palatable in the beginning, I am perfectly willing to do, the next day I am completely taken up by a variety of this and that and the other, that's quite all right because they have to be done and I have to live and I have ordinary little tasks to fulfill, I have duties, and all that prevents me from ever thinking of the possibility that I ought to have some form of spiritual life and perhaps that a little bit of repair to the spirituality of it is really quite necessary. You say it really in such words that what is a spiritual existence leaks terribly, yes, it is really too bad because it is much more there if it could be contained, then it could be used but it seems that at the proper time when I could use it I am so busy with other things that I clear forget it and then when I discover I've

forgotten, I don't punish myself and this is the worse thing because I am already so used to rationalize and I'm conditioned that I accept such failures particularly when it has to do with a possible spiritual development. If, on account of it I lost the possibility of getting an inheritance for 10,000 dollars then I certainly will hit my head against the wall, say, how stupid you can get. But you see regarding this possible evolution of man I don't pay that much attention and only a little lip service and I really don't believe in the first place that it has to be done in that way because I always think that God will be good and he will accept me as a little ~~xxxxxxxxx~~ soul when I die. Or that naturally in my ordinary life I'll go to heaven because I have been so good. And in the second place I don't know how much it will cost me to do it because I've never tried and for that reason I assume that I always can do it because I assume that I can do many more things than I actually can do. So that when at any one time I say oh, sure, yes I'll do that, I assure myself that I can do it and I believe it and then when I see and I must realize that I couldn't do it and I didn't do it whatever the reason that then I will avoid rationalizing about it but I will have to face the fact, this is me and this much is my interest and it is that little. Then perhaps at such a time say, all right I will punish myself now, if I really mean that I want to Work or that I am interested in the possibility of spiritual development or that it is necessary for me to establish a place in relation to that what I call God or that I realize that in my life certain things must take which are not taking place now that I feel it is a responsibility because I want to grow up. If I believe in that kind of a form of prayer for myself then probably out of that something will come like a determination with which I will get up every morning and this is the task.

Q: Well I found that I was, certain mornings I was going to have to get

an hour earlier so I was determined to do it and I did it but the things that got real involved like meeting a friend and she says she's coming over, then she doesn't come over and she says she'll come later and then somebody else comes and the afternoon is gone and you haven't done it because people get you all

A: Can you ever tell to yourself that these people are not your friends?

Q: I got very angry and

A: a side from Well, getting angry because they can't help it but that you actually see them as enemies, not as a friend and that when you see them that the first word would be, "You enemy" in stead of saying, "Oh, hello." Can you do it, all right, that will be like a turning point. Everything in this world has their own value for the people who are, whatever they are, interested in themselves. There are very few people who are willing to do something for someone else and many times when they do do it it's in order to have for themselves certain feelings of respect. And whatever it may be that doesn't matter for ordinary life but if I want to do something for myself and it will go at the cost of what I consider my ordinary life when of course I have to do this and that then of course I'm my own worst enemy and I'm now really very honest about myself. Work means that I have to give up sometimes the things that I really care for or sometimes the things that I feel I need for myself and most of it is self-respect. If I dare to lose that and someone else will look at me and criticize me I can't stand it. But if I dare at some time to say you, you prevented me from Working, maybe you have an arguement on your hands but at least you are honest.

Q: I did it and the girl said if these tasks are interfering with your family life and peace at home then you shouldn't do it

A: That's correct, fine. The question is should they.

Q: I should arrange it so that it will be all right.

A: That's right, and then don't tell anyone after that. So the same task this week. All right? And now before you go home, before you go out of this door and you stand in front of that door, you stand still never mind if someone else is pushing you, do not go out of the door mechanically, try to come to yourself with a determination, you have a task and you say it by God, I'm going to do it and then youpan go out. So see you next week I hope, that will be on Tuesday and those of your friends who might come on Wednesday tell them there will be no furhter Wednesdays for a little while.

Short discussion of meetings when Mr. Nyland is away.